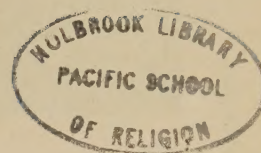




The South India CHURCHMAN

The Magazine of the Church of South India

● APRIL 1970



CONTENTS

	Page
Pondering Reforms in Indian College Education Today ..	1
Triennial Conference of the SCMs of India and Ceylon, Madurai 1969	2
An Ecumenical Educational Consultation (Madurai Diocese) ..	3
Should Students Eschew Politics?	5
The Church and Economic Justice	6
What the Principals Said	7
Reflections on the Twelfth Synod	7
The Kumarappa Primary Health Project	9
Questions asked at the Community Service Centre, Madras ..	9
The Sermon for Today	10
Letters to the Editor	10
Announcements	12
News from the Dioceses	13
Trends	14
Book Notes	16

EDITOR'S NOTICE

Opinions expressed by contributors do not commit the C.S.I. Articles, reports and letters should be sent to the *Honorary Editor*, Prof. D. A. Thangasamy, St. John's College, Palayamkottai, Tirunelveli Dt., Tamil Nadu, by the 5th of each month if they are to be considered for publication in the following month.

BUSINESS MANAGER'S NOTICE

Rates of subscription per annum : In India Rs. 4. In England 9s. In U.S.A. \$2. Foreign subscriptions paid in India Rs. 7. Single copy 50 P. (Bank Commission of 65 P. to be added on all mofussil cheques.)

Honorary (and ex-officio) Business Manager : Mr. S. Kanagaraj Elias. All remittances and communications about new subscriptions, discontinuance of subscriptions, advertisements and changes of address should be sent to the Business Manager, *South India Churchman*, Synod Office, Cathedral P.O., Madras 6 (not by name).

Honorary Agent in the United Kingdom : Miss O. E. Rippengal, B.D., 1 Rochford Avenue, Westcliff-on-Sea, Essex, England.



THE FAMILY BOOK

Share it with others through

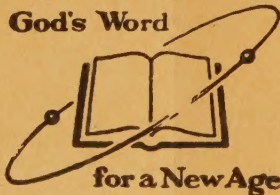
**THE BIBLE SOCIETY OF
INDIA**

A/1 & 41 MAHATMA GANDHI ROAD,
BANGALORE-1

YOUR BIBLE SOCIETY

has undertaken to help with other Bible Societies of the world to see that the circulation of Scriptures is progressively increased, and

the New Readers of the present generation have the opportunity to read God's Word.



'The Book for New Readers'

YOUR CONTRIBUTIONS

will help to subsidize the cost and bring it within reach of every man.

I.S.P.C.K. TAMIL PUBLICATIONS

BOOK OF COMMON PRAYER (1662)

WILL BE AVAILABLE IN APRIL

SELECTED OFFICES from the Prayer Book are available from C.L.S.

New children's books, illustrated by E. A. Wood, each 20 pages, price 30 P.

**THE SAVIOUR COMES
THE GOOD SHEPHERD
JESUS THE HEALER
JESUS' LOVE FOR CHILDREN**

CARAVS

New Filmstrips from CARAVS under Christian Saints of India Series.

1. Narayan Vaman Tilak—colour 60 frames.
2. Bishop Azariah of Dornakal—colour 60 frames.

Price of each filmstrip with script—Rs. 30.00. Sound narration with music and effects on tape also available at extra cost.

Order your copy today from :—

CARAVS
15 Civil Lines
Jabalpur M.P.
India.

Pondering Reforms in Indian College Education Today

There is widespread dissatisfaction with college education in India today—among students, professors, politicians and the public. There is a plethora of commission recommendations, findings of seminars, uninhibited criticisms and demands and suggestions for reorganization. But nothing seems to happen by way of reform or to give hope for the future. Most principals and professors seem to be content to sit back and let things drift on the plea that no improvement is possible unless the 'system' is changed and they don't feel able to do anything about changing it or inclined to make an attempt.

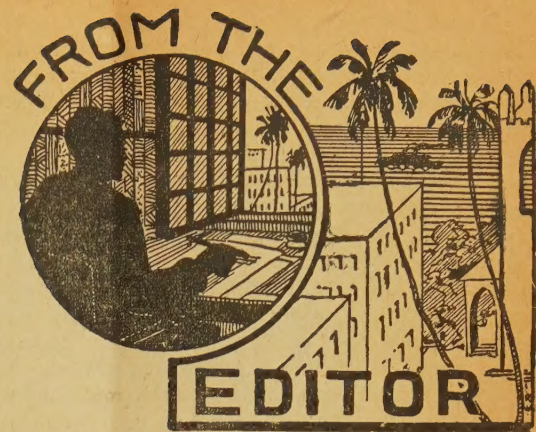
The Churches in India run more than a hundred and seventy colleges which are directly responsible for a tenth of the student population in the Indian universities. They are the single largest group outside Management by Government and could, therefore, be regarded as the group that has the biggest responsibility for advocating reform, pioneering in new and more effective ways of teaching and of organizing community life and making experiments on the basis both of recognition of new values in education and a Christian understanding of man.

Even a few years ago it had been realised that Christian Colleges could play such a 'catalytic' role in the Indian Universities if they could all join together on different levels to think out what changes should be attempted and how. It was this realisation that had brought together Christian Colleges of all denominations—catholic, protestant and orthodox—three years ago at Tambaram and made them decide there to form the National Board of Christian Higher Education and to hold Triennial Conferences. In pursuance of that decision a second Conference of Principals was arranged at St. Teresa's College, Ernakulam, for four days from the 28th of December 1969. We shall give a brief critical account of the Conference here which, we hope, will stimulate further discussion of Christian enterprise in higher education in the *South India Churchman* as well as in the Christian Colleges.

There were 145 participants including 35 special invitees among whom were the Vice-Chancellors of the Universities of Annamali, Calicut, Madurai and Trivandrum, Dr. R. D. N. Dickinson and R. Lodwick from the Churches in America and Joseph Cardinal Paracattil. The President of the Conference was Dr. P. T. Chandi, Vice-Chancellor of Gorakhpur University and President of the National Board during the first triennium.

The theme of the Conference was 'Academic and Administrative Reforms in Indian College Education Today'. It was opened up for exploration through four 'Position Papers' which were each followed by a brief discussion at the plenary sessions and fairly detailed study in seven study groups into which the whole membership of the Conference was divided. The other plenary sessions were used for inaugural, key-note and valedictory addresses, for the presentation of the reports of study groups and for the discussion and adoption of a revised constitution for the federating body.

The atmosphere of the Conference was all that could be desired at an ecumenical Conference. There was hardly any awareness of denominational differences when people spoke formally or informally and it was a pleasant surprise that some Fathers were dressed just like laymen and at least one Mother in a saree. Quite a few of the Principals, especially



among the women, were very young by ordinary standards, but at the same time well-informed, earnest and progressive.

Administration was discussed entirely as an 'enabling agency' to help in the achievement of development all round in the intellectual, social, cultural and ethical lives of the students as students and also as those who will engage increasingly in the concerns and activities of society and the nation. In other words the Principals were concerned with 'education for life' for their students and the regulation of staff and student activities to this end. There was a clear call to them to abandon security as the prime consideration in policy-making, but to take calculated risks for decentralising and sharing of responsibility with both staff and students. As Dr. S. P. Adinarayan, Vice-Chancellor of Annamalai University, who inaugurated the Conference, put it :

One thing is clear; the old order is past and beyond redemption. It is futile to have nostalgic longings. The future offers a challenge of unparalleled magnitude.

The Conference tried to face the problems and the challenge before Indian Colleges and Universities as a whole and not merely those before Christian Colleges. There was also a great deal of realism in the understanding of the back-ground against which they had to be faced. Thus in his key-note address, Father Paul Varghese warned us against the very damaging effect that the deteriorating political situation in the country might have on education in general. In his words, 'At the very minimum we are in for a time of national unsettlement. There can be little doubt that education will be one of the first casualties of power politics.' Dr. Adinarayan, too, said that the involvement of students in politics could be neither sublimated nor tabooed, but that 'some way must be found of incorporating it directly with the fabric of our academic life'.

The Conference did not engage in metaphysical or logical exercises of trying to define a single aim for a Christian College. Nor was there any attempt to claim any special merits for Christian Colleges. There was much greater stress on participation and co-operation in the work of Universities than on a special destiny of the Christian Colleges. But this certainly did not mean that Christian Colleges had merely to follow where others led. On the contrary the Conference took very much to heart the exhortation of Father Varghese in his key-note address :

At Tambaram our inclination was to say to the Government, 'Lead us and we will follow'. At Ernakulam I have to say to the Christian Colleges, 'If you do not lead, we shall all perish'. It would be unrealistic for this Conference to take a passive view of our role and to seek simply to fit in with Government's effort. Where there is no leadership forthcoming in the nation the Christian College must at least serve as an island of objectivity and commitment to truth.

It was, however, one thing to realise the responsibility for leadership, pioneering and experimentation on behalf of the Universities as a whole, but quite another to see the way to do these things and the way of doing them. There was a great measure of agreement, if not unanimity, on certain reforms such as that of a more dynamic quality in teaching and a more active role for students in the activities of their college and in organizing them. There was general agreement, for instance, that in the encouragement of student participation 'more daring' experiments will have to be taken in the near future. Such an agreement is also reflected in certain resolutions that were passed in the concluding sessions such as those calling for a judicious selection of staff and an attitude of generosity towards them, and for treatment of students 'with affection and confidence' so that they might be helped to grow in responsibility by sharing in all possible aspects of the College's administration.

On the methods to be pursued to achieve these long-term objectives, however, there was considerable difference of opinion. There were extremes of cautiousness and radicalism and a good deal of the middle-of-the-road attitudes. There were those, for instance, who took the view that there should be no attendance requirements at all while some others felt that they were essential. Again, there were those who said that there should be a periodical evaluation of the work and the ability of both lecturers and heads of departments to decide about the continuation of their services and that students should have a part in the evaluation while others regarded such suggestions with horror.

In the discussion groups which discussed long lists of questions arising from the position papers there was a

good deal of lively discussion with a sincere desire on the part of most of the Principals to listen to and learn from others. Since these were the sessions that challenged the Principals to think out the means of bringing about academic and administrative reforms in their own colleges they were the most important for producing suggestions of practical measures in response to the stimulation of the 'position papers' and the points made by the Chairmen and other members of their Groups.

There is no space here to give even a brief account of the discussions in the Groups since they ranged wide and sometimes revealed sharp differences of viewpoints and suggested solutions to problems. The differences in cultural milieu, geographical location and background of state politics accounted to a certain extent, but not a large extent, for these differences. In the main they arose because of individual convictions, experiences, and ideas about methods and objectives. The findings of any Group revealed a preponderance of such views and convictions within the Group though the differences were also noticeable in every Group. Illustrative excerpts from Groups' Reports are given elsewhere in this Number.

They say that the proof of a pudding lies in the eating. But we can hardly apply it to the Ernakulam Conference. For, there was certainly no pudding prepared there, nor even the recipe for one. There were only suggestions of a variety of ingredients out of which any Christian College would have to make its own selection for a recipe from which it could make its own pudding of administrative and academic reforms. And it will be the proof of that pudding that will lie in the eating.

Triennial Conference of the SCMs of India and Ceylon, Madurai 1969

The Triennial Conferences, or Triennials as they are more popularly known, of the SCMs of India and Ceylon have always been viewed as one of the most memorable events in the life of an SCM member. It is often one's participation in the Triennial that an ardent SCM member remembers always. The Triennial Conferences which used to bring together students from India, Pakistan, Burma and Ceylon, are today able to bring together only students from India and Ceylon because of political and other reasons.

The extent of the area on which Indian SCM functions is something which is not easily understood especially by an outsider and even those who belong to the country. Area here does not mean simply the distance between one place and another, but a variety of languages and cultural back grounds. More than anything else, the Triennial is the only place at which these SCM unions (more than 220 units) from different parts of the country come together. It is only here that most SCMs come to understand that they belong to a nation-wide student movement—one of the few in the country. Added to this is the fact that, when a Triennial Conference is held in Ceylon, it may perhaps be the only international experience for most of the Indian students.

One of the most significant aspects of a Triennial Conference is the theme. Invariably the theme is an expression of the situation in which the students of that time find themselves, because the SCM tries to relate the faith of the students to their situation so that it is meaningful in the context in which they live. The theme for 'Madurai 1969' was: 'Students in the Asian Revolution'. Revolution is a much overworked word today. There were doubts as to how the average SCM member, who has just started to grapple with

wider social issues and has been brought up most often in the traditional way of viewing faith, would react to the term. But it was found that most of the students could understand the implications of the term. Perhaps events in the nation, in the last few months, involving discussion on revolution and related topics not only enabled the participants to understand the theme but also made the theme very relevant.

The 265 participants (students and senior friends) who gathered at the American College, Madurai, were quite a diverse group. All the areas of the Indian SCM were well represented. Ceylon could bring to the conference only 35 delegates (against the anticipated 100) because of the travel and other difficulties.

The programme of the conference consisted of Bible studies, workshop sessions, main addresses and, on some days, panel discussions and cultural programmes. The Bible studies were prepared and led by Fr. Paul Varghese, Principal of the Orthodox Theological Seminary, Kottayam, and former Associate General Secretary of the World Council of Churches. The questions he raised through the Bible studies included: How do we bring liberation? What is the salvation for which men are hungry today? Do we not need a revolution? But is not revolution against the teaching of Christ? Is it not important to maintain law and order? What is the role of students in transforming society? Students explored related themes in small study groups and were also addressed by the Bible study leader in the plenary sessions. These sessions were most stimulating.

Workshop topics were: Student Unrest, Students and Politics, Students and the Church, Sex, Marriage and

Family, Crisis of Faith and Styles of Student Life. Delegates opted for one of these seven topics and the workshop groups produced their findings.

The main addresses were intended to deal with the various aspects of the main theme.

The first of the series was given by Dr. J.C.V. Chinnappa of the University of Ceylon, on 'Student Involvement in the University in a Revolutionary Context'. This was followed by Fr. Paul Varghese with his address on 'Asian Revolution on Social and Political Aspects'. Prof. Saral Chatterji dealt with the 'Economic Aspects of the Asian Revolution'. All main addresses were followed by responses by students and then discussions in which students actively participated.

Dr. Mathew Kurian, a Marxist theoretician and former Economic Adviser to the Kerala Government, pleaded for joint action by the Marxists and Christians in the Asian Revolution. He criticised the Church for identifying itself with the unjust *status quo* and appealed to them to turn to constructive and revolutionary action to bring about a just social order. He expressed his hope that the new-found enthusiasm in Christian groups would not stop at mere 'talking about revolution', which would only become 'demagogy conducted in a refined way'.

Fr. Vincent Ferrer, the great Jesuit who brought about a veritable social revolution in Manmad, in Maharashtra, much to the discomfort of many vested interests, addressed the conference. His unconventional approach to the subject of Christian involvement in social action gave a rude jolt to many participants and he underlined the need today to share Christianity at the action level.

Mr. Ainsley Samarajiwa, the Chairman of the Ceylon SCM, gave the last in the series of the main addresses, entitled 'The Life and Mission of the Church in a Revolutionary Asia'. He emphasised that the future of the Church will not be a closed institution, sheltered and secure, but one that is open, designed to address itself to all men.

One of the most striking features of the Madurai Triennial was the remarkable student participation in all the sessions. There was much more student involvement at this conference than at any time in the past. The creative element in the student ferment was conspicuous in Madurai and made the conference a truly student conference giving great promises for the movement.

To quote one of the participants in the conference :

'It was almost 2.00 a.m. one night when the delegates left

their seats after a long lively session which had started at 9 p.m. What detained them so long? The issue at stake was nothing less than the very ideological basis for the Student Christian Movement of the sub-continent. It was high time that we defined the *raison d'être* for the Movement in India and Ceylon. The selection of a theme with utmost contemporary relevance and stated in plain secular terms, I think, marks the culmination of a line of thought that has been brewing in the SCM for the last few years. By accepting the theme 'Students in the Asian Revolution' for our common thinking we have indeed made a breakthrough in the whole philosophy of our existence as a movement. We have found meaningful existence as a Student Movement and a Christian Movement in casting our lot with the teeming millions of Asia. No longer can we afford the luxuries of the colonial days, the highbrow thinking in the ivory tower, impersonal intellectualism and an other-worldly pietism. I believe that the addresses and the discussions which took place on the American College Campus enabled the participants to discover the new dimensions of our existence'.

The Statement of the Triennial Conference which was prepared by a Findings Committee, of which all members were students, declared:

'Revolutionary Asia demands from the Student Christian Movements of India and Ceylon an open-mindedness, a deeper consideration of the issues involved and a willingness to listen before they speak in their study, social action and worship programmes.

'The SCMs of India and Ceylon should encourage students to participate and to critically analyse the ongoing discussion on the political, social and religious problems of Asia. They should also be action-oriented movements. SCM local units should join hands with other social and political organisations in their social action rather than start their own separate programmes in these spheres.

'Local units, where possible, should also try to act as "pressure groups", both inside and outside the Church. The SCMs of India and Ceylon should also have the courage to initiate experimentation in our present forms of worship so that they may be made more meaningful to students and Christians at large.

'In a revolutionary set-up the SCMs of India and Ceylon must be truly bound in faith to Christ as their Lord and their programmes should be action-oriented'.

An Ecumenical Educational Consultation (Madurai Diocese)

Our third ecumenical consultation for Christian teachers was on the topic 'Do we really educate?'. Eighty-four Christian teachers from fifteen different educational institutions in the city took part in it. As many felt that one session had been too short in the first two consultations to get down to any serious consideration of the issues raised, we planned two sessions this time, one in the morning and one in the afternoon. Lunch and tea were served for those who wanted them. Many stayed the whole day.

Our speaker was Principal Thangasamy of St. John's College, Palayamkottai. Miss Shanti Manuel, Principal of Lady Doak College, welcomed him and introduced him to the participants.

In his address Mr. Thangasamy asked on whose behalf we were asking the question in our title. Students, on the whole, he suggested, wanted to get their certificate or diploma, for which they worked in spurts, especially on

the eve of the examination. Besides that they want a good time, and are not much interested in education for life. Parents mostly want their children educated for a living, not for life. Their educational qualification is a pass-port to respectability, a social and commercial affair. Teachers in general seldom think about education for life; most of them go about their work as though the question did not exist. Politicians talk about it without understanding it, while thinking of education as something to manipulate for their own ends. Then there are idealists whose aims are impossibly wide who, when they think of education for life, expect of a school or college things which it cannot do and for which the home, the religion and the community have to take responsibility for. Education, Mr. Thangasamy said, is the process of equipping and training the mind with knowledge and skills. But it also entails certain ancillary things: the positive application of the knowledge and skills gained, reflected in wide

co-curricular activities such as excursions, etc.; the development of intellectual virtues like commitment to a task, impartial assessment, search for truth; adjustment to the social milieu and the integration of personality. Mr. Thangasamy said that instead of educating like this, we mostly engage in a mechanical process of handing out information, which is to be handed back in more or less the same form by the students. We go on doing this while claiming to be victims of a system—but in reality we are victims of an attitude of mind. In the change of our attitude lies the hope for the changing of our method, and so of the system. The mark of education for life is a process of fermentation and movement among our students, which will be reflected in their creative work, and activities—a fermentation, however, which does not produce poison or intoxicant, but food.

After Mr. Thangasamy's introduction the participants divided into twelve groups for about one and three quarter hours of discussion. A life situation which would bring out the issues involved was outlined for each group, and they were asked to role-play it before their discussion. Some groups found this very stimulating and valuable, but one or two groups were not sufficiently familiar with the method to benefit much from it. The following three questions were discussed:—

1. Never was there a greater demand for education in our country than today. What is it, exactly, that people are demanding?

2. What has happened to our educational institutions in trying to satisfy the demands of the public?

3. What practical steps can we take to show the public what education is, and to give it to them?

We had lunch together after the discussion groups, and then met for an afternoon session. We were privileged to have Dr. T. P. Meenakshisundaram, the Vice-Chancellor of Madurai University, with us, and he said how glad he was that we had not thought him untouchable, but had invited him to share in our discussions. Each group gave its report, and then there was a general discussion on each of the three questions. The discussion went as follows:—

1. Public Demand

It was agreed that the public, of which teachers are a part, demand admission in colleges for all children, regardless of individual intelligences and aptitudes. Once in college, they demand for each student the securing of a degree with a class or a high pass. Special treatment is required for students studying in their own religious or community college, especially for those who are not bright. To the general public there is no other aim for education except social prestige and economic advantage. Students and parents demand job opportunities for all graduates, not necessarily a type of employment for which the candidate is fitted by capability, interest or education. It was pointed out that, as a part of the social revolution now taking place, the public are demanding for *all* what was only designed for a few. Since social prestige and economic advancement are involved, individual differences are ignored.

2. Educational Methods

It was admitted that in fulfilling the demands of the public the quality of our education has suffered. There was expressed general disapproval of the use of 'bazaar' notes by the students, as they short-circuit the educational process and often are laden with mistakes. It was recommended that teachers read these notes, do the studying of reference books which lies behind their preparation. The practice of teachers' dictation of notes in class was also

condemned. It was recognised that many teachers have adopted a sterile and lifeless classroom approach because of their obsession with examination results. They feel helpless in dealing with a brilliant student who has an enquiring mind. Some were of the opinion that we can do nothing for such students as our whole pattern of education is gauged to bring the mediocre through examinations. Others suggested that brilliant students can be taught in our schools and colleges even within the present pattern if teachers are willing to change their teaching methods so that students really work. Changed methods of questioning in examinations will help to bring about this result. A highly intelligent student poses a problem and a threat to a less intelligent or a lazy teacher.

3. What can we do?

The members of the consultation felt that closer relations between educational institutions and the parents of students should be established by Parent-Teachers' Associations, visits of teachers to their pupils' homes, wide publicity of basic principles of vocational guidance, helping parents to see the individual differences in their children's aptitudes and interests as being basically important in planning for their education. Educational bodies should provide diverse types of education to suit individual differences and requirements. The provision of these facilities should be accompanied by education of the public as outlined above. We must take full responsibility as members of the teaching profession for the fact that our educational methods from nursery class to college have produced the students whom we complain of. The only way to bring about change is to change ourselves. Some suggestions were: that exact and specific goals be defined in planning curricula; that careful attention be paid to provision of good text-books; that counselling services be provided in schools and colleges; that examining techniques be changed. Above all teachers themselves must honestly want to change the system, and must be willing to undertake the self-discipline and hard work that such a change will require.

In his closing remarks the Vice-Chancellor expressed his appreciation that he had been able to listen to all we had to say. He agreed that the problems are legion, and that it is right for us to be concerned about them. The mass of students are not noted for their thirst for knowledge, he said, yet the country was working towards the possibility of education for all, as they demand. It is in doing so that the problems creep in, and it is not possible to solve them over night. We have to try to make parents and children understand what true knowledge is, and train them to seek it. He felt it very challenging to have heard it said in the discussion that we have brainwashed initiative and creative thinking out of our students from their earliest years, and he reiterated the conviction expressed that the onus of making a change is on the teachers themselves. He agreed that exact and specific goals are important in our educational system. When a carpenter is trained we expect him to be able to do carpentry; similarly we must see to it that when we train graduates we expect definite capabilities and standards from them, and not just hand out to them meaningless degrees.

Some participants filled in an evaluation form at the end of the consultation. They showed appreciation, but many expressed the view that all our talking is useless unless it leads to action and change. As one put it: It is no use uttering platitudes about what education should be, or recounting the multitude of problems in Indian education, which we all know only too well. What is needed is planning and organisation to change things. Talking about our problems is fine—but let's DO something. Participa-

(Continued on page 8)

Should Students Eschew Politics ?

The Ecumenical Christian Centre held a two-day conference on the topic 'Should Students Eschew Politics?' which was attended by thirty student representatives from fifteen constituent colleges of the Bangalore University. The students were handpicked by the college authorities, which itself spoke for the mettle of the participants. Anxious to cover the whole run of Collegiate and political life of students, the organisers sought and found speakers who represented the University, State Government, Senate, the Staff and students.

The Rev. M. A. Thomas, Director of the Ecumenical Christian Centre, presiding over the opening meeting, emphasized the fundamental necessity to recognise the dignity and the worth of the other person and the importance of LISTENING in humility and respect to the point of view of every other person. Without this attitude any understanding in depth of the various issues involved would not be possible. This piece of advice was admirably adhered to by all the participants.

Mr. K. R. Ramachandran, I. A. S., Acting Vice-Chancellor of the Bangalore University, dealt with the main theme of the Conference. Before delving into the plethora of aspects that underlie the theme he felt that the words 'students' and 'politics' should be better understood.

A student, to the Vice-Chancellor, was a university student with a mature mental make-up, whose main impelling duty was the pursuit of the art of *learning*. Now learning, he added, did not mean the process of teaching as carried out in schools, with an emphasis on 'Spoon-feeding', nor did it mean an unholy adherence to the 'syllabus', but it incorporates the whole gamut of learning a student goes through in his scholastic life. Though in many cases this education does not mould him to meet the challenge of life adequately it should not be despised; as a study of any kind is a *discipline* of the mind. This is the highest attainment of learning as now a student is capable of separating the important from the unimportant.

Now, can students afford to be completely impervious to politics? No, said Mr. Ramachandran, political matters affect the life of students and they should not be dead to it. They should take a lively interest in the happenings in the political arena, but he also pointed out that the phrase 'lively interest' was miles apart from the phrase 'active participation'. Students should draw a line somewhere between these two phrases. They should discuss among themselves any political matters that interest or affect them, but should stop there, without swinging into political action. Any step further than this would sidetrack a student from his primary purpose of learning.

Mr. V. N. Patil, M.L.A. in his talk regarding 'Students, Politicians, and Professors' expressed the view that passive participation in any form of injustice among students could also mean that they are partisan to it. A student enjoys a number of rights, but with these rights comes the responsibility of redressing any wrong he perceives in the social or political structure. Thus students should not eschew politics but enter into it after careful deliberation and make right any wrong.

The restlessness of the Youth exists because of the 'decaying social order' and the unfair capitalistic system. Everything is based on the market value, even education. A student hurries through his scholastic life to acquire a good job. Mr. Patil vehemently called the students to fight for a change in the social order, which necessitates an active participation in matters political.

Mr. B. L. Srinivas, lecturer at the Central College, brought the theme a dash of colour and optimism. In his address, 'Students, Curricula and Teaching Methods' he emphasized the responsibility the University has towards society, and the teacher for the taught. Like a metallurgist who understands completely the material (metal) he works on, so also should a teacher understand his students. He should participate with the students in the discovery of knowledge. He felt that the emphasis that has been laid on the 'lecture method' should be deleted and substituted by a method of dialogue between the lecturer and the students. A sense of partnership should evolve between these two. The curricula should be orientated towards a contemporary reality and students should also have a say in the framing of the curricula. In short, a process of interaction and communication should be the basis of a proper education.

Mr. Ramesh, a student of the Central College and also a member of the Action Committee took the platform next and let loose a diatribe against the shortcomings of the University administration in his talk on 'Students and University Administration'. He felt the urgent need of a proper student representative in the decision-making bodies as the decisions taken there have a direct bearing on the lives of the students. University administration should be sensitive to the feelings of the students.

Then the next big question was, WHO should represent the students in these decision-making bodies? Should it be the intellectual, the debator or the Union office-bearer? Mr. Ramesh felt that the last mentioned was the best representative. But the students had second thoughts on this choice and felt that a committee which incorporates all the three should sit and elect a representative. Then the extent of the participation of the student representative in these bodies was thoroughly thrashed out.

The next speaker Miss. Sandhya Thandaveswara, again a student, emphasized the point of proper representative in the Senate and Syndicate. The demands of the students for recognition and participation should not be turned down. She felt that the arguments used by the elders for not allowing student representation was superfluous and completely wrong. She listed the fields where students can take an active interest to make university education more meaningful to students.

The last address was rendered by Mr. K. B. Munivenkatarreddy, a member of the Senate. He also saw the need of student representation in bodies like the Senate. He said that student life cannot be divorced from politics. But he deprecated indiscipline among students and the tendency to destroy public property and resort to violence. There were other ways of expressing student concern and it was necessary that students should become conscious of the great student power in India and use it for the building up of a new order of society.

On this profound note the address concluded, but not the conference. Every address was followed by intense and lively discussion. Also students were divided into four groups and topics pertaining to the above theme were collectively discussed. Surprisingly good suggestions regarding the improvement of the curricula and teaching methods were made. However the students realised their helplessness to bring about any substantial change in the existing system without understanding and co-operation of the elders and university authorities.

The Church and Economic Justice

E. J. EDONA, *Calicut**

'India,' wrote Bishop J. W. Pickett, 'has had a long and painful experience with poverty. Through centuries of suffering her masses have developed a rare capacity for enduring privation. That poverty is one of the real rulers of India is less a figure of speech than a grim fact. Neither Government nor caste, neither religion nor custom rules the daily lives of the rural masses in this sub-continent more surely than poverty does.'

Such was the economic condition of agricultural labourers in India before the country attained independence. Factory hands in urban areas were of course slightly better off. But whether in agriculture or in industry, while the few rich men at the top of the social scale rolled in wealth and luxury, the many at the bottom remained steeped in abject poverty and all the suffering it involved. Still the toiling masses bore their misfortune with remarkable patience, as the inscrutable decree of providence or the just reward of their Karma.

Like many other countries in the world India has had a capitalistic system of economy. In this system money, land and machinery are all privately owned, and can be used by the owners, as they wish, in attempting to make a profit. Distribution of income is left to take care of itself, by the interplay of free contract and selfish interest, no matter what inequalities or injustices may be produced thereby. The capitalistic system of private property and free competition was undoubtedly responsible for the wide disparity in income which existed among people in India.

When the British decided to quit India, the founding Fathers of the Nation who drafted the constitution of our democratic republic brought a new approach to bear upon the problem of poverty, and decided to give a better deal to the hungry masses. In the preamble to the constitution they declared that the people of India had solemnly resolved to secure to all its citizens Justice, Social, Economic and Political. And in the Directive Principles of State Policy they laid down that the State should attempt to provide equal opportunity, adequate means of livelihood, and fair distribution of wealth. These socialistic principles are meant to guide the legislature and the executive in the exercise of their authority at all times.

Strange to say the secular state preceded the Indian church in condemning the inequalities and injustices of the existing economic system. Throughout the centuries the Christian Churches have no doubt accepted it as one of their primary duties to serve the under-privileged sections of society. By founding schools, orphanages, hospitals, etc. throughout the length and breadth of the country, the Indian Church has faithfully followed the noble example set by the older churches abroad. Although organized Christianity in India, both Catholic and Protestant, has done its best to improve the condition of those afflicted by the existing economic order, the Church has not, until very recent times, cared to raise its voice against the injustices of that system, or to put forward a more acceptable alternative before the public. There is some truth in the charge levelled by communists that the Church has misguided the oppressed by inducing them to bear their hardships in silence, instead of putting up a brave fight to establish their rights. What is worse, by enthusiastically adopting the capitalistic system with all its inequalities and injustices in their own institutions, the Church has given tacit approval to what it was their duty to disapprove.

This indifference to the moral defects of capitalism reveals how far the Churches have departed from the objectives of their master. Christ came into this world to establish the Kingdom of God—a society ruled by love in all the relationships of life, including the social and the economic. He went about the cities and villages preaching and bringing the good tidings of the Kingdom of God. In the Lord's Prayer he instructed his followers to pray for the coming of that kingdom. The Apostles wrote and spoke freely about it to the Churches. In the first few centuries, as the Acts of the Apostles and other early Christian writings show, the Church really made an attempt to establish a society based on mutual assistance instead of unbridled competition. And the hope that the kingdom of God would be established on this earth enabled them to perceive meaning and purpose in human life as well as in history. Yet repudiating all this wonderful heritage, the modern Church seems to have put the idea of the Kingdom of God into cold storage, instead of offering it to the world as the ideal to be achieved in social and economic life.

The message of Christ has not however remained without response beyond the limits of organized Christianity. In the centuries before Christ, both in the East and the West, people thought with Aristotle that, 'some men are born naturally rulers, and some men are born naturally slaves, as dog is naturally a dog, and a cat is naturally a cat.' But with the advent of Christ the attitude changed. Nietzsche, a German philosopher and critic of Christianity, observed in the last century, 'The poison of the teaching of equal rights for all has been spread abroad by Christianity more than by anything else: And if this belief in the privileges of the many makes revolutions, and continues to make them, it is Christianity which is responsible.' In contrast to the revolutionary movements which took shape outside its pale, the Church on the whole has been content to contemplate without purpose the lofty vision of Christian brotherhood, rather than to get along with the actual practice of it.

The socialistic principles embodied in the constitution of India do not seem to have shared a better fate. Twenty years after the constitution was adopted, people find that the economic inequalities in their midst have not been appreciably reduced. According to a survey made by the Reserve Bank of India some time ago 58 per cent of the total tangible wealth of rural India is held by 13 per cent of the total households. And 30 per cent of the total households in the lower income groups hold only 2.5 per cent of the total tangible wealth of rural India. In spite of all that successive Five Year Plans have been able to achieve in increasing production, its distribution remains as unjust as ever. The poor man who has become conscious of his political powers and economic subjection feels frustrated by this slow march of events.

Critics of capitalism in this country have put forward two possible substitutes before the public, namely socialism and communism. Socialism, as generally understood, may be defined as a system under which the principal means of production and distribution are socially owned and democratically managed. Under this system while key industries would be owned and operated by the Government, the ownership and management of considerable sections of the

(Continued on cover p. 3)

* Mr. E. J. Edona is Manager of the Diocesan Schools in North Kerala—Ed.

What the Principals Said*

'The following are suggested to improve academic excellence of both the teacher and the students. For the Teacher: Departmentwise staff seminars of a group of teachers in the same region; at least a token provision in the budget for research, books and travel grant to attend conferences, seminars, etc. for teachers; promotion to senior cadre on merit and seniority instead of the latter alone; desirability of having a Christian Teachers' Fellowship in a city or a region... For the Student: Special attention to above average and below average students; notes, wherever necessary, should be given in cyclostyled sheets to get more time for discussion in classrooms; special courses in various subjects should be organised regionwise or citywise relevant to the various careers open in the field; open shelf system in Libraries and book banks for text-books.'

'That teachers stimulate thinking and promote original work among their students by emphasising and studying in depth significant aspects of the syllabus.'

'Hostels to be run by student committees—mess, activities, games—with staff member as advisor—students in general are not prepared to take up responsibility of discipline and sanction.' 'Students should be actively involved in co- and extra-curricular activities and in making decisions on matters concerning their welfare... however, the time is not yet ripe to have students on the Board of Management. Somehow or other the students clamour for power without responsibility. Here, the challenge before us today is to train them to be responsible citizens in a democratic country.'

'As the concept of discipline has changed we should break away from the traditional pattern of discipline... (and stress) personal responsibility and the burden of freedom in this area, involving the students in the framing of administrative, academic and financial policies in the manner in which they are ready for this responsibility.'

'To foster staff-student relationships and counselling we recommend that residential staff should be increased, that staff be encouraged to visit students in their homes and be available to the students outside college hours. In our whole approach there should be greater emphasis on freedom and growth for freedom.'

'Discipline should not be identified with regimentation, but should be thought of as control arising from a sense of responsibility and need felt by the students.'

'Discipline involves the following: more guidance than direction and compulsion, making students conscious of their responsibility; helping students to gradually replace external control by internal restraint; a constructive and positive education in the meaning and exercise of creative freedom and growth towards maturity.'

'Principals and teachers should once and for all give up their paternalistic attitudes towards college students, not only because they have passed the stage of adolescence, but they must be helped to grow up as responsible persons.'

'Some of the new teachers do not come up to the expectations of the taught. To eliminate such teachers before they are confirmed, an evaluation of their teaching is advantageous, in which the opinion of the students should be ascertained in an unofficial manner.'

'There are no facilities for training of union staff recruited to colleges. The colleges are urged to avail themselves of the help offered by the NBCHEI to organize initiation courses for junior lecturers on a regional basis.' 'A plurality of goals would be necessary to define the purpose for which a college stands. The Group agreed that while education was a service to society it should not lose sight of its Christian Commitment to uphold moral and spiritual values.'

—From a Report.

Reflections on the Twelfth Synod

The Constitution of the C. S. I. lays it down that the Synod shall be the supreme governing and legislative body of the C.S.I. As such, its chief business is to pass its judgement on the various proposals submitted to it by Dioceses and the Executive Committee of Synod itself, listen to reports of its Standing Committees and decide on the recommendations they present. The Synod meets once in two years and members come from the four corners of South India (and Ceylon) and sit for four days.

It has been said that Churches can never rise above the level of their governing bodies. Therefore, the agenda of the meetings of all ecclesiastical bodies always contain a number of inspirational items. Without these, it might not look as if there was any difference between the meeting of an ecclesiastical body and the Board meeting of a business concern. On the pattern of the Assembly meetings of the World Council of Churches, Lambeth Conference and similar bodies, the Synod authorities have usually had a theme for each Synod. In the old days this meant one or two addresses or papers and often a Bible Study each day on the theme of that particular Synod.

For a number of years the C.S.I. was new and admiration for it filled the world. Then the fraternal delegates from

various sister organisations and Churches and the many distinguished visitors who used to be present were each given the right to make a speech, and we used to bask in the warmth of the praise so bountifully bestowed on us. The speeches used to begin after the Moderator's address in the afternoon of the first day and go on till practically the end of the next day.

Members, however, began to feel that the right proportion was not being maintained in the arrangement of the agenda. Some eight or ten years ago the speeches of fraternal delegates and even of distinguished visitors (except in special cases) were cut out. This was easy, as we had begun to get a little tired of such consistent praise. The number of inspirational items was also curtailed. Synod was therefore given sufficient time to address itself to the task for which it had met.

At the Synod at Coimbatore two years ago a new principle came into operation; it was a concern for the feelings of the individual members of Synod. The Synod authorities began to be of opinion that unless every member went away satisfied that he had had his say on some matter or other before the Synod, an important factor would have been ignored. So the Synod when it met was split

* This is a series of excerpts from the Findings of the Discussion Groups at the Conference of Christian Principals at Ernakulam on which the Editorial in this Number is based.—Ed.

into various Commissions and all reports and even proposals of the Executive Committee of Synod were channelled through these Commissions which sat for two days.

This was, of course, on the pattern of the World Council Assembly and Lambeth Conference. But there are two differences between them and the Synod. They are not governing or legislative bodies; the Synod is. Secondly, there the various Commissions draw up their reports on their own; they create the business for the Plenary session. Without their reports there will be nothing for the Plenary session to consider. Here proposals and reports are already before Synod; the Commissions do not create business for Synod. When this pattern is adopted in our case, naturally the opportunity of the Plenary sessions which have to give the collective opinion of Synod gets curtailed, firstly because the time it should have had has to a considerable extent been already taken by the Commissions; and secondly because every report and proposal that goes before the Commissions comes out greatly bolstered up with many subsidiary proposals and recommendations. Many red herrings are drawn across the track and the original intention of the proposals and reports often gets blurred by the subsequent ones.

Not merely is the opportunity to consider the proposals and reports reduced, but also when they come out of the commissions they often assume a different aspect. Proportions are changed and new issues are raised. Since members are assigned to the Commissions *ad hoc*, thinking is extemporaneous, and as members feel that they must justify themselves, their extemporaneous thinking results in an abundant crop of recommendations, often half baked and sometimes fantastic (at Coimbatore it was proposed that Holy Communion should be on the Cafeteria plan).

In view of these reasons, it would have been natural to expect that some modification of the pattern followed at Coimbatore would take place in Madras. What happened was an intensification of that pattern. At Coimbatore only the business side of the Synod was submitted to Commissions; at Tambaram it was considered necessary by the authorities to extend it to the inspirational side also. The theme of the Twelfth Synod was, 'The Servants of the Servant Lord'. There was a major address on it and some written papers. The Synod was split into four Sections and almost a whole day was given to considering the implications of the subject and the points arising from the address and the papers. A clear evidence of what was aimed was the fact that once members of the Sections had completed their labours, their documents were not even submitted to the Plenary sessions. The Sections had fulfilled their purpose; members would feel satisfied. In three minutes or so it was decided to send the documents to the Dioceses. Whether the Dioceses would care to study what the Plenary session had refused to look into its another matter.

On the next day the Commissions sat, like last time; their chief business was to study the reports of Standing Committees and bring up further recommendations on matters arising out of them; but unlike last time they sat only for one day. There now remained only a day and a half for the Synod as a whole to do its work; and this included Elections and all the formalities of winding up. The Commissions had each produced on an average about 10 recommendations. All these had to be considered and decisions made on them in the time available. When the number of recommendations and proposals before the House is as many as 160 or so and the time left is short, the difference between the important ones and the unimportant ones tends to get lost. The authorities are

faced with the necessity of getting the business through and they put one recommendation after another in rapid succession, expecting that nobody will be discourteous enough to raise difficulties. The members usually oblige.

When an over-all pattern has been adopted, nobody need be surprised at the natural results it produces. We can, however, ask if the adoption of the over-all pattern is conducive to the right discharge by Synod of its duty to Dioceses and the C.S.I. as a whole. Union negotiations with the Lutherans had been carried on by the Negotiating Committee for many years; the Faith and Order Section had been considered earlier by Synod. But for the first time the 'Proposed Constitution' of the new United Church was itself coming up before the Synod. When the Assembly of the old S.I.U.C. used to meet, nearly two days were taken up every time discussing the C.S.I. Union Scheme; words and phrases would provoke controversy, discussions would not merely be heated but often violent. It was an indication of the importance attached to the subject. In fact, the item was looked upon as the chief business of each Assembly meeting. At the Synod this time when the subject of Union came up it was not even thought necessary to put the 'Proposed Constitution' before the House. What was put was a series of amendments proposed by the Theological Commission (one of our Standing Committees). The Theological Commission itself had not been concerned very much with the Constitution, considering it to be the business of Synod. Most members had not even seen copies of the 'Proposed Constitution'. To be told that they could be bought at the C.L.S. Bookshop was hardly a joke which could be appreciated. There were many other important questions; the one in regard to the special status to be given to the position of the General Secretary was taken just when the session was about to be wound up. If it be said nothing else could be done in the circumstances, we may well ask whether the circumstances themselves had been necessary.

Nobody wants to question the genuine desire of the authorities to get the best out of Synod. It is, however, greatly to be desired that they should take into account the main purpose which a Synod when it meets, is expected to perform. It is good that everybody should go home satisfied; but if the Synod is to do its duty to the Dioceses and the Church as a whole, then it should be given sufficient opportunity to discuss the relevant business before it fully and fairly. If this is realised then no Synod in the future will be held on the pattern of the Twelfth.

Ecclesiasticus.

(Continued from page 4)

tion of parents and students at some point in our discussions was suggested, and also that we should invite non-Christians to our gatherings. A way to co-ordinate reports on the same subject before presentation should be found, someone suggested, to avoid repetition. It was suggested that our findings be circulated to our institutions and sent to educational officers, and that the press should be invited to our future consultations.

I. SAMA, S.J.,
R. K. SCHNABEL,
SISTER CELIA.
Co-Conveners.

The Kumarappa Primary Health Project

The Eighth Anniversary marked another milestone of progress in the march of Kumarappa Primary Free Health Project. The liability of this registered charitable Society has been liquidated and its assets are to be raised to meet the growing needs of the rural community. The Governing Council is thankful to Dr. J. T. Cornelius, the Managing Trustee of the Estate of late Dr. Miss Prema C. Kumarappa, for having provided funds for an endowment of Rs. 20,000 for the institute, besides clearing its debts. Its prospects were further brightened by the interest evinced by the World Church Council, Geneva, since their research scholar, Miss Nan Robinson, has, on her visit to and study of the Centre, recorded her impression: 'A marvellous example of real missionary vision and dedication'. It was against this propitious background that the Anniversary was celebrated on a grand scale at Kottivakkam, about 8 miles from Madras on the 15th November, 1969 from 4 p.m. when Dr. P. S. Lokanathan, M.A., Ph.D., Executive Secretary, U.N. Economics, South East Asia & Far East, presided.

The highlight of the function was the Baby Show which attracted a large gathering of rural folk. The gathering had the benefit of visual education through the pictorial exhibits on Family Planning Programme displayed under the guidance of Dr. Subbiah, Dy. Director of Public Health Education and Family Planning, Government of Tamil Nadu. The parents among the audience were treated with a very helpful talk in Tamil on the benefits of the Family Planning by Mrs. S. De Magry, Nurse Educator, Mobile Team F.P.P., the Chrisitan Medical Association of India. She also explained the use of the multi-purpose food packets, which they are to get soon, to improve the nutritive value of their daily diet.

The grandeur of the celebration was heightened by the variety entertainment got up by the pupils of the Vidyodaya Girls' High School, T.Nagar, Madras. Thus the Kumarappa Health Centre serves, not only as a healing project, but also as an enlightening link between the hut-dwellers of the rural area and the residents of the metropolitan city.

The President of the Kottivakkam Panchayat Board and the leader of the Fishermen community conveyed their deep sense of gratitude for the medical and maternity relief provided by the Kumarappa Health Centre and to Thiru C. P. Michael, the founder-Secretary of the Sanctuary of the Cross. They pleaded, however, for running more clinics with intensive medical help to meet the growing need of the rural community.

The printed annual report was next summarised in

Tamil by Mr. C. P. Michael. He pointed out the menace of eviction proceedings by the Highways Department on behalf of the Housing Colony of the staff of the Accountant General's Office. The threat of eviction has been stayed by the orders of the High Court on filing writ-petitions. Vigilance and effective representation on the part of the village community may avert once for all the threat of eviction and the premises of the Health Centre may be left in peace to carry on the healing ministry among the ailing folks. He also appealed to them to resort to small savings as partners of the Health Project so that the finance of the Project may be stabilised. The Health Report was next read by Sister Prema; it covered the work turned out by the Mobile Medical Unit from January to August, 1969. Daily and weekly clinics have registered 390 cases of men, 592 of women and 812 of children who were treated for various kinds of ailments. The Public Health Programme is conducted by way of home visiting by nurses and mid-wife of the Kalyani Hospital with the Kottivakkam Kumarappa Centre as their base. They give Health talks, advice on family planning and lessons on ways and means of improving rural hygiene. They follow up the ante-and post-natal cases and look after the infants. Powdered milk is distributed freely each evening to the village children. The women folk are persuaded to adopt family planning methods, especially IUCD and oral pills. There is an immediate prospect of the supply of multi-purpose food packets to the expectant mothers and the growing babies as this Centre is recognised as the Out-Post of Kalyani Hospital which has been placed by the Christian Medical Association of India F. P. Programme on the list for the supply of multi-purpose food packets.

Dr. Subbiah, Dy. Director of Health Education and Family Planning and Mrs. Chandra Willson Dawson, Nursing Administrator, Government School for Health Visitors, spoke on the duties and responsibilities of mothers in the rural area regarding a planned family life and the care of the children.

Dr. P. S. Lokanathan, President of the evening function appreciated, in glowing terms, the excellent work carried on for 8 years at this Centre. He was most hopeful that if only the urban public were approached effectively, help would certainly flow to the Unit in the shape of materials, cash and human efforts. He suggested that a Fancy Sale could be organised at this Centre during the coming months and the public from the city of Madras might be invited to patronise the show.

C. P. MICHAEL,
Secretary

Questions asked at the Community Service Centre, Madras

(DOROTHY LEITH, *Associate Director*)

What Makes A Good Pastorate Committee ?

This was the dominant question in the minds of twenty-four Lutheran and CSI pastorate committee members invited for a conference in November at the Community Service Centre. Discussion groups studied the responsibilities of the pastorate committee member in worship, administration and social service; and a very useful session on group relationships was conducted by Mr. S. Paramasayaham, of the Regional Labour Institute, Madras.

APRIL 1970]

What Makes A Good School, College or Hospital ?

Men and women in positions of executive responsibility in Christian institutions spent a week at the Community Service Centre, looking at their work from the outside, while studying subjects such as successful delegation, making decisions, staff management, and introducing change. Methodist, Syrian Orthodox, CSI and Roman Catholic members shared in this course on problems of management in India today.

What Makes A Just and Neighbourly Society ?

This was the underlying theme of a two-day seminar on 'Secularisation, Social Justice and Religion', in which men and women of various religions and social backgrounds grappled with questions of the challenges of materialism and the place of religion in social action. Speakers included Mr. C. Badrinath (Collector of Madras), Dr. Arulappa (Archbishop of Madras), Bishop Newbigin, Mr. Murugesu Mudaliar, Dr. A. Krishnaswami and Dr. Chandran Devanesan. Plans are in hand to continue study of the issues raised in Indian society by the development of secularisation and materialism.

What Do We Do in Corporate Worship ?

During a 'Worship Workshop' in January, time was given to considering ways of encouraging more congregational participation in the planning of church services, and how people could share more fully in worship. Two services for Republic Day or Independence Day were drawn up, using contemporary methods to remind those present of their national responsibilities. The Workshop ended with a

modern order for Communion which included an act of washing each other's feet, emphasising to everybody the Christian ministry of service.

What Can I Do to Help in an Emergency, When People are Suffering because of Floods, Fires or Epidemics ?

This question is being studied in evening classes at the Community Service Centre, held twice weekly during February and March, at the request of the Madras Christian Council of Social Service. Subjects included in the syllabus are :

A human approach to emergency situations.

Mobilising local resources.

First Aid.

The part played by the Fire Service, Police, Corporation and State Government.

The citizen's responsibility.

The course is being attended by students, teachers, housewives, and others who are ready to help in times of crisis.

The Sermon for Today

(A Report)

Men and women of various faiths rejoiced in participating in a Symposium on the Sermon on the Mount held in the Immanuel Church Parish Hall under the auspices of the Fellowship of Reconciliation (India). The Coimbatore group organised the meeting in which representatives of Muslims, Hindus and Christians (Catholic, Protestant and Eastern Churches) presented papers on the different subjects of the Sermon.

The invitees, about seventy in number, felt that here was the spirit of Christmas—of goodwill among men, and enjoyed the rich 'feast' spread before them. It was most heartening that in the midst of communal tensions and bitterness in political life, universal Love, non-retaliation and Peace should form the central theme of their reverent study. It was an all-day innings, on Saturday the 13th December, beginning from 9 a.m. and closing at 7.30 at night, the men on their feet conscious of the fleeting seconds all the time.

Among the 14 writers were Dr. Paton (Chinnanan) of Christukula Ashram, Bishop Appasamy, the Catholic theologian Father M. Ambrose, the Saivite scholar and Superintending Engineer (Highways), Thiru P. S. Sivaprakasam, the able District Medical Officer, Dr. V. Selvaraj, leading

lawyers and eminent educationists and others. Free copies of the booklet of nearly 100 pages and of the Sermon on the Mount were distributed, and every one was eager to receive the blessing.

1969 years ago a small group, hungry and thirsting for righteousness listened to the gracious Words of the Lord on the hill-slopes skirting the Sea of Galilee. Similar keenness was in evidence in the gathering and desire was expressed that this should be repeated periodically each year, and problems of Peace and secular life should be studied.

The success of the Symposium was largely due to the generosity of the Rt. Rev. M. Savarimuthu, the Catholic prelate, and the support of the Rt. Rev. S. J. Samuel who presided over the discussion in the morning. At the close, the Rev. H. Roy Martin whose introduction to the Sermon was so refreshingly simple and clear, expressed deep appreciation of the work of the convener, Mr. M. J. Sargunam, and commended the booklet as worthy of careful study by all, Hindu and Christian. Then the Rev. K. O. Sam, the newly elected Secretary of the F. O. R. (I) gave most appropriately enough, the challenge to dedicated service and pronounced the benediction.

M. J. SARGUNAM.

Letters to the Editor

UNTO THE SABHA—UNTO THE LAST

Sir,

One is always thrilled to read challenging articles on Christian Unity. All this is relevant. However, there seems to be a significant gap. For whom is this unity? Is it for Batlagundu—the ordinary town sabah? Then why does it not have something to say about my relationship with my neighbour Lutherans at Usilampatti? With my neighbour Roman Catholics and especially those who work in Boys' Town? With my neighbour Muslim and Hindu friends? Recently, we had a memorial meeting for Pastor

Santiago. We were all *together*. Why are we not together more often and at more significant points?

Are these suggestions for the Oddanchatram area? But I see nothing that helps me in my relationships with the Lutheran, the Roman Catholics and the Methodist at that point. Should we not go *together* to the illiterate? None of us are adequate in our Christian nurture programmes; should we not work together and more adequately? None of us are adequate in our Christian healing programs; again, should we not place all our resources together? Should we not have a common community development program? Why do we not? No suggestions?

We say a good deal about liturgy. However, do we have a simple, rural and living liturgy? *Together*, cannot we work out something more creative and helpful. I am speaking for the people who "do not know how to say 'amen'". Somebody suggests 'schools of worship'. Very good! But how are we to feed the hungry for 3 or 5 days! and, these people do not read or write! Even some of our 'lay preachers' can hardly read. I remember that we once had a simple training course for those 'lay preachers'. (We ought to have two or three every year). The responsible leader sent one or two of them home because they could not read well! Would it not have been better to have kept them in our midst—to have taught them how to read better—to make them better 'lay preachers' in their own little congregation?

It is suggested that reading and study is an integral part of this program. But please tell us how!—*among these illiterates!*

A few days ago, Ghaffar Khan was here telling us that *we had not done anything* in these 20 years of freedom. I do not agree! Nevertheless, there is much truth in what this 'Servant of God' is telling us. Are we not forgetting 'the last' in the columns of the *South India Churchman*? Are we not forgetting the great mass of people in our Churches as we write about important topics. Let us have such articles. However, I am only suggesting that we must have also articles that relate themselves to the eighty and ninety per cent of our devout people who have a very special place in our fellowship. I do not think this is so much a problem of the editor as it is a problem of those of us who write these articles. Anyway, may this challenge come to the conscience of each one of us.

'Unto the last'!

Batlagundu.

RALPH R. KEITHAHN.

Dear Sir,

I am nearing the end of three months' visit to South India. As an Anglican who grew to love the C.S.I. Liturgy some years ago, and has since missed it, I was looking forward to sharing again in this impressive act of worship. Alas, I have been disappointed. I have attended services in several churches—English, Telugu, Tamil and Malayalam—and only twice have I found the C.S.I. Liturgy being used. Ex-Anglican congregations are still, it seems, clinging to the 1,662 Prayer Book for most of their services. I find this disturbing: for surely this practice perpetuates a continuing barrier between them and other members of C.S.I.

Two other points: when we, 'Friends of C.S.I.', meet for the anniversary gathering in London, we lay aside our denominational differences for a time and unite in a celebration of the C.S.I. Liturgy. It is this and not the Anglican service which draws us together.

Secondly, even the Church of England has revised the Prayer Book service and the 'Alternative' form is now being widely used. This is not yet finalised, but the 1,662 version will eventually disappear. What an irony it would be if it survived in South India!

With every good wish for the well-being of the C.S.I.,

I am, sir,

Strond,
Glostershire.

Yours faithfully,
JOAN ELLIOT.

Dear Sir,

Thank you for your challenging editorial in the February issue of *The South India Churchman* regarding the Synod and its aftermath. Most of the time the Christian Churches,

APRIL 1970]

the Councils and Conferences only produce words—tons of words. The recommendations and studies made on the attractive themes hardly go down to the grass roots to be seen in action.

How can the Synod be a servant in fulfilling this mandate? I feel that it should appoint an Implementation Committee and see that it fulfils the task, at least twenty-five per cent. I suggest that every Secretary of the Diocesan Councils of CSI with the Synod General Secretary as Convener should form this Commission and report what has been done in their particular dioceses before every Synod session. This matter should be seen in the Synod agenda at every meeting and also every Diocesan Executive Committee should take stock of the progress and problems in implementing these valuable suggestions. This also can be extended at the Diocesan level by forming the 'Implementation Committee' comprising the Area Chairmen or the Area Secretaries with the Diocesan Secretary as Convener. Then only the words that are spoken will not return empty.

With kind regards,

Yours very sincerely,
H. M. DUKE.

Bangalore.

THE ORDINATION OF WOMEN

Sir,

I am all in favour of the ordination of women; but can we hope to get a serious and rational consideration of it until we have cleared the air of shadowy but widely prevalent notions that are allegedly inspired by Leviticus 15: 19-24, but which may equally well be connected with pre-Christian ideas of indigenous origin?

Any responsible discussion of the place of women in the Church needs to be preceded by an enquiry as to how far in fact this Old Testament passage governs—one might even say bedevils—the participation of women in the worship, and, for that matter, pastoral and social activities in our congregations.

A little not very difficult Bible study, which might well be taken up in Confirmation classes for girls, as well as in other groups, gives a straightforward answer to the problem. We accept readily enough that Jesus radically reinterpreted and superseded much of the Mosaic law, e.g., in respect of the Sabbath, retribution for injury and, be it noted, ceremonial uncleanness. The key passage for such a scripture lesson is the story of the healing of the woman on the way to the home of Jairus. If Leviticus 15: 19 ff. had been intended to remain operative in the Christian era, she who touched the Mediator of the New Covenant in the state she was in should have been struck dead like Uzzah who touched the Ark of the Old Covenant. Instead she received the gracious assurance, 'Daughter, your faith has made you well.'

This passage is surely just as much a dominical warrant for women receiving Holy Communion—and, we might add, administering it as Sisters or Presbyters—on any and every day of the month as the words spoken at the Last Supper are for celebrating the Lord's Supper at all. Notions and customs which are contrary to this word from the Gospels belong not to the 20th century A.D., but to the centuries B.C. For that matter, as far as South India is concerned, the poet Tiruvalluvar at the dawn of the Christian era wrote:

Bathing is means of outward purity;
The proof of holiness sincerity.

Arasaradi,
Madurai.

Yours etc.
T. S. GARRETT.

Announcements

CYCLONE DAMAGE IN ANDHRA DIOCESES

As per the minute of the Working Committee dated 5-12-69 quoted above, the following contributions have been received from the Dioceses, Missionary Societies and others. I request you to kindly publish in the *Churchman* the list of contributions and the total amounts so far received:—

	Rs. P.	Rs. P.
1. Madhya Kerala Diocese ..	299.00	
2. Mysore Diocese ..	500.00	
3. Medak Diocese ..	1,436.64	
4. Madurai-Ramnad Diocese ..	2,000.00	
5. Madras Diocese ..	4,750.00	
6. Trichy-Tanjore Diocese ..	500.00	
		9,485.64
7. Methodist Missionary Society	8,989.50	
8. Basel Mission ..	5,000.00	
9. Rev. E. J. M. Wyld ..	100.00	
10. Miss Sutherland and Bishop Newbigin ..	188.75	
11. Alir Congregation ..	66.22	
12. Diocese of Delhi ..	828.80	
13. Anonymous ..	100.00	
14. A friend in London ..	17.55	
15. Rev. G. C. Martin, Edinburgh ..	546.44	
		15,837.26
		25,322.90

S. KANAGARAJ ELIAS
General Secretary, C.S.I.

THE LATE REV. E. TYCHICUS

The death of my beloved father, the Rev. E. Tychicus took place on February 11, 1970 (Ash Wednesday). He served the Church as Principal, Arcot Theological Seminary, Vellore; Presbyter of the Bethel Church, Vellore and as Vice-President, World's Christian Endeavour Union.

T. DAYANANDAN FRANCIS.

CENTENARY CELEBRATIONS OF THE WESLEY CHURCH, MYSORE

(AN APPEAL)

Dear Friends,

Founded by far-sighted Missionaries in the year 1870, Wesley Church, Mysore, is one of the biggest CSI Churches in the Mysore Diocese and will complete 100 years of useful existence in 1970. This is a matter of gratefulness to God for Christians all over the State who have been either intimately or remotely connected with the edifice built in Christian faith. Over the century this church has served the spiritual needs of generations of Christians, defying the onslaught of time and clime. That it should have withstood this test is itself an eloquent testimony to the faith of the builders and the devotion of the worshippers. Let us sing with the Psalmist 'Bless the Lord, O my soul: and forget not all his benefits. Let us recall with gratitude on this occasion the services rendered and the sacrifices made by the pioneer builders of this Church who laboured long and tirelessly in God's vineyard.

The Church, a brick and mortar construction, stands on a marshy and salty plot of land in the heart of the city. This has necessitated periodical repairs entailing an expenditure which the Church can ill afford. As the size of the congregation steadily increased, the accommodation afforded by the Church, as originally conceived and built, was found to be inadequate. Therefore in 1906 two wings were added to the Church. It is hardly necessary for us to add that in view of the present strength of the congregation, extension of the Church is imperative.

The Members of the Centenary Committee have resolved to celebrate the Centenary of the Wesley Church in February 1971 in a befitting manner. They have further resolved to commemorate the centenary by undertaking the following schemes:

1. To renovate the Church completely by undertaking all the necessary repairs, such as digging trenches deep and wide, to drain out the water from the land; plastering the walls both inside and outside with cement and replacing the zinc sheets in the roof valleys; repairs to the wooden ceiling and replacing the electrical installations where necessary.

2. To construct a Balcony inside the Church to increase the accommodation.

3. To buy the required number of Godrej Steel Chairs.

4. To instal a pipe organ or an electronic organ to encourage the church choir.

5. To construct on the Church premises, if the site is found suitable,

(i) Eight shops with rooms for offices on the first floor to secure a regular source of income to the church.

(ii) An open-air theatre for special meetings.

No doubt, these are ambitious schemes which require about two lakhs of rupees. You will however readily concede that without ambition nothing can be achieved. It is therefore planned to collect funds by

1. Arranging benefit shows and variety entertainments,
2. Publishing a Souvenir,
3. Collecting contributions in instalments from each of the Christian families in the city,
4. Receiving Donations from Churches, Friends and Well-Wishers in India and Abroad.

Kindly pay your donations to the authorised members when they approach you in person or send it to the Treasurer.

With warm regards,

Yours cordially,

Members of the Centenary Committee.

C. F. ANDREWS CENTENARY

The basic programme for the observance of Dinabandhu C. F. Andrew's Centenary Year adopted at the public meeting held at Bishop's College, Calcutta on the 23rd November, 1969 with Smt. Maitrayee Devi in Chair.

(1) To give a call to the Indian nation and other countries for an appropriate observance of the Birth Centenary Year of late Dinabandhu C. F. Andrews, following his ideals of life and work, from the 12th February, 1970 to the 5th April, 1971. (Dinabandhu C. F. Andrews was born on the 12th

(Continued on cover page 3)

THE DIOCESSES



MEDAK

Visit of Sister Grace Aaron to Medak

The news of the visit of Sister Grace Aaron spread like wild fire from Pastorate to Pastorate and from one W. F. branch to another throughout the Town DCC. It became very difficult to draw up an itinerary programme as the W. F. branches vied with one another to have Sister Grace Aaron 'to go over and help them'. At least 3 W. F. branches met with disappointment as the programme was already over-crowded and the time limited.

The W. F. Leaders' Training Course was arranged to be held on the 3 days, 12th, 13th and 14th February, 1970, and at least 4 W. F. members were expected to attend this course from each of the 11 pastorates in the Town DCC. The prospect of holding such a course in the evenings which is a convenient time for the working women during this Lenten Season did not seem bright as each pastorate has a busy lenten programme of its own in the evenings. But with simple faith in God a W. F. L.T. course was held on the above dates at the Wesley Church, Secunderabad, at 2 p.m., 'a very inconvenient time' as many remarked! But God did His miracle. Many working women availed themselves of casual leave and 36 women from 10 pastorates attended on the 1st day, 42 women on the 2nd day, and 60 women attended on the 3rd day. Soon, there was a clamour for one more session and the course was extended to the 17th February which happened to be a government holiday and the number swelled to 65.

It was thrilling to watch a workshop in progress. Young and old squatted on the floor in groups with long pieces of American card-board spread before them, deeply engrossed in drawing and painting the various diagrams and charts relating to the various aspects and activities of a W. F. programme. A quiet sober-looking group of women suddenly changed into an active group of amateur artists and painters.

On another day at a lively group discussion, the latent and varied talents of the members were brought out while the rich and useful suggestions of members found full expression.

W. F. Meetings: In between the Training course sessions, W. F. meetings

were arranged in different pastorates. A joint W. F. meeting for the women of Trimulgherry and Bolarum at the Holy Trinity Church, Bolarum; another at Wesley Church, Secunderabad; another at Christ Church, Hyderabad, where not even the death of a prominent Christian could prevent the women from attending the meeting and the 4th one at Wesley Church, Hyderabad. Outbursts of great enthusiasm and zeal for the Lord were keenly evinced wherever Sister Grace Aaron went.

Even the student community of 700 strong of the Wesley Girls' High School, Secunderabad, had the opportunity of hearing Sister Grace Aaron spell-bound for an hour while 40 members including a few non-Christians of the teaching staff had another fruitful hour with her.

The highlight of the programme was at the W. F. meeting of the Wesley Pastorate, Hyderabad, on the 15th noon, when more than 150 women congregated at the Wesley Church, Ramkote, Hyderabad. God spoke to the women in a mighty way through Sister Grace Aaron and touched many hearts. As a result, a stream of prayers flowed through the hearts of women, each one imploring 'Lord, make me a true disciple of Thine'. This was followed by a meal which bore the stamp of a united effort, fellowship and service.

Sunday Worship Services: The congregations of St. John's Church, Secunderabad, and St. George's Church, Hyderabad, had the privilege of hearing God's message through Sister Grace Aaron at their morning and evening worship services respectively. They were indeed greatly blessed.

Witness Meeting: The crowning event of the programme was the 'sharing experience hour' on the last day.

Who can express the spiritual blessings experienced by the women in human language! Surely, 'the angels stooped down from heaven' to behold the wondrous things which God had done in the hearts of these women. The moving of the Holy spirit was felt by each and everyone present there. One after another rose up to testify to what the Lord had spoken to them. One member whose knees had become hardened and numb through long hours of kneeling in prayer said with tears rolling down her cheeks, 'God tells me that I need to spend even more time in prayer and the time I have hitherto been spending in prayer is not enough'. Another member said, 'God is calling me to work more earnestly and more sincerely in order to bear fruit.' Another said, 'I have realised that God wants a full surrender of myself and not a partial one. Now I surrender myself fully to Him.' Another said, 'I am the W. F. Secretary in my Pastorate. I have been disillusioned and disappointed for the last one year as no one turned up for the weekly W. F. meeting. God has spoken to me to revive it. I shall do so with God's help.' Yet, another said, 'I was shy and timid to speak about my Lord. Now I have received new courage and strength to speak about my Lord at the place of my work.'

Lack of space prevents me from recounting all the miracles of grace which God has performed in the lives of women through the ministry of Sister Grace Aaron. She has enabled us to see a new vision, and has shown to us a new pattern of work whereby Christ the Lord is 'brought into one's own heart, home, place of work, neighbourhood and the society at large. We praise God for giving her to us and we look forward to her visit again.

The Lord has indeed richly blessed us and challenged each one of us to be the 'salt and the light of the World'.

We thank all the friends, the W. F. Presidents and the Secretaries and other members of the various pastorates in the Town DCC for their willing co-operation and voluntary service and above all for their prayers in carrying out this programme to the honour and glory of His Holy and Blessed name.

'The Lord hath done great things for us and they are marvellous in our eyes.'

MRS. E. T. JOHNSON.



Nigerian Churches Work Hard at Relief, Rehabilitation

Geneva—The situation in the former Eastern Region of Nigeria is much less desperate than is generally reported, said Canon Burgess Carr, Africa secretary in the WCC's Division of Inter-Church Aid, Refugee and World Service, upon returning from a 12-day visit to Nigeria.

'Those responsible for carrying out relief and rehabilitation operations are running a race against time and against death,' he said, 'but if they fail it will not be because they did not try'.

In the regions he saw—Owerri, Aba, Port Harcourt, Asaba and Ibusa—the most pressing need is transport. The CCN, officially recognized as a relief organization by the Federal Government, does not have enough lorries or cars to carry out its task of moving food supplies and teams of volunteer workers and returning refugees to their homes.

Canon Carr said there are enough food supplies, either in the form of relief supplies or native produce. The CCN has developed a programme that goes beyond emergency relief and involves rehabilitation and resettlement. The programme envisages making available seeds, agricultural tools and funds for displaced people enabling them to re-establish a normal rhythm of existence.

The Africa secretary also reported the need for more staff: administrative and technical personnel capable of organizing transportation, specialists in rural and community development.

—EPS.

Churches to Study Monetary Reform

Geneva—A week-end Conference on the interests of the developing countries and international monetary reform will take place here from February 27.

The Conference is being sponsored by SODEPAX, a joint-committee between the World Council of Churches and the Roman Catholic Church that promotes world justice, development and peace.

Dr. Charles Elliott, the British economist who is organizing the Conference, said he hoped it would 'produce an up-to-date professional analysis of the interests of the developing countries in international monetary reform, and an assessment of the prospects of those interests being realized'.

It is understood that economic and

banking experts will discuss various aspects of the conference theme as seen, for example, from a European and a Latin American viewpoint. The distribution of power and its effects in relation to monetary reform will also be considered, as will monetary reform as a means of improving the balance of payments of the developing countries.

—EPS.

U.S. National Council Disbands Youth Department

New York—The General Board of the National Council of Churches (USA) voted at its recent meeting in Tulsa, Oklahoma, to eliminate its Youth Department as a separate unit. It created the post of youth officer and established a 'Watch-dog' committee to stimulate youth participation in all echelons of the council.

In a companion action, the board enlarged its Executive Committee from 27 to a figure 'up to 37 to include at least five youth and the remaining number Women', and it stipulated that 10 members of each of the major programme boards be not more than 27 years old at the time of their election.

—EPS.

Roman Catholic Ecumenist Accepts Invitation to LWF Assembly

Geneva—Jan Cardinal Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, has agreed to address the Fifth Assembly of the Lutheran World Federation in July at Porto Alegre, Brazil.

In accepting the invitation Cardinal Willebrands said: 'Having taken part in the dialogue between the Roman Catholic Church and the Lutheran World Federation from its beginning, and having followed with interest and sympathy the development of ecumenical relations between the two, it will give me great pleasure to lecture at the assembly.... I hope the assembly will contribute to deeper understanding and co-operation on both local and international levels'.

—EPS.

Christian Medical Commission given 'Official Relations' to W. O.

Geneva,—The Christian Medical Commission (CMC) of the World Council of Churches has been granted the status of 'Official relations' with the World Health Organisation it was announced here this week, following a recent WHO executive board meeting.

The Commission was formed in June 1968 to serve as a catalyst to encourage shifting the focus from overcrowded hospitals to the Urban settlements and villages where a concerted effort will be made to promote health, prevent disease and cure illness.

Director James C. McGilvray, commented on the WHO designation as follows; 'This will enable the CMC to serve its constituency much more effectively and will facilitate the Church's joint planning with governments in those countries where Church medical programmes are in a substantial ratio to the total medical services.'

The CMC is composed of physicians, nurses, hospital administrators and Church executives from many parts of the world. It has seven Roman Catholic consultants appointed by the Vatican Secretariat for Promoting Christian Unity and is in the process of setting up a committee to explore the possibility of full Roman Catholic participation in the commission.

The World Health Organisation is permitted to grant 'official relations' to international non-governmental organisations whose purposes and principles conform to those of WHO.

—EPS.

Five Church Reform Groups Merge Into One

London—A new British movement for united Church action and renewal was launched when five reform groups merged into a single ecumenical body. Those concerned were the Anglican Organization, Parish and People; the Methodist Renewal Group, the Congregational and Presbyterian Church Order Group, the Baptist Renewal Group, and the Interdenominational Friends of Reunion. The new Organization, which is known simply as One, aims to initiate new life and reform in all Churches, and encourage Christian action in Society.

—EPS.

[APRIL 1970]

CHURCH OF BURMA MADE AUTONOMOUS

A historic and significant step was taken in Rangoon on Tuesday, 24th February when the Church of Burma was removed from the jurisdiction of the Metropolitan of India, Pakistan, Burma and Ceylon according to information received in ecclesiastical circles in Calcutta. The Bishop of Rangoon, the Right Rev. Francis Ah Mya has become the first Archbishop of the new Church of Burma.

The severance took place at a ceremony on the anniversary of the formation of the diocese of Rangoon in 1877.

The reasons why Burma has been made an autonomous Province of the Anglican Communion are, first, the difficulty of getting representatives from Burma to attend meetings of the General Council of the CIPBC, and, secondly, the other three countries—India, Pakistan and Ceylon—are shortly entering into a Church Union. The Metropolitan Province, as such, will be dissolved in India on November 29 this year and the first step in this direction is Burma's severance.

—Courtesy: *Statesman* (Calcutta)

WSCF Delegation Visits USSR

Geneva,—A delegation of 10 persons

from the World Student Christian Federation (WSCF) led by General Secretary Risto Lehtonen visited the Soviet Union from January 31 to February 9 at the invitation of the Student Council of the USSR.

The visit, which included a four-day Consultation in Kiev, was a historic occasion since this was the first time the Student Council, an official organ of the Soviet Union, had met on a bilateral basis with the WSCF, a World Christian Organization.

The purpose of the visit was to enter into bilateral discussions with Student Council representatives and to give the WSCF delegation an opportunity to see recent developments in the USSR by means of an orientation programme and contacts organized by their hosts.

Discussion at the consultation centred on three topics:

—the possibility of strengthening student action for more just social order in which the dignity of man would be safeguarded and oppression and exploitation eliminated;

—the increasing participation of student forces in concrete struggles against racial discrimination, colonial oppression, the danger of thermonuclear war and the deepening rift between the developing and the developed nations;

—responsible student participation in

social life, in students, movements and in the democratization of the University.

EPS

Plan of Union for Nine U. S. Churches Disclosed

Princeton, New Jersey,—The formation of 'a dynamic United and uniting Church' for the United States is the aim of the draft plan of union made public here on February 16 by the Consultation on Church Union.

Developed during the past 20 months by a commission of pastors, laymen, theologians and officials of the nine U. S. Churches negotiating union, the plan will be presented at the annual meeting of the Consultation in St. Louis, Missouri, March 9-13. After it has been debated and possibly amended, it will be sent to the participating churches for extensive study and action. A final decision is expected in the next five to ten years.

The name proposed for the United body is Church of Christ Uniting. According to Dr. William A. Benfield, Jr., Chairman of the drafting commission, this puts the emphasis on union as an on-going process rather than 'the end of the pilgrimage'.

—EPS

GUIDANCE AND COUNSELLING SEMINAR UNDER THE SYNOD BOARD OF EDUCATION

The Synod Board of Education convened a Seminar regarding guidance and counselling at Arul Illam, Ikkadu, Tiruvellur, from 3rd to 7th November 1969. About eighteen delegates participated from all the 14 dioceses.

The main leaders of the Seminar were:

1. Rt. Rev. Solomon Doraiswamy.
2. Mrs. Mary Thomas, Director, Students Guidance and Counselling, Christian College, Tambaram.
3. Prof. C. J. John, Kettel College, Dharwar.
4. Dr. (Miss) Vedanayagam, St. Christopher's College, Madras.

Opening Session

The Opening Session was led by Rt. Rev. Solomon Doraiswamy and Dr. Shunmugam, Dean, Faculty of Psychology, University of Madras, delivered the inaugural address.

Talks were given on the following topics:—

1. The need for counselling in schools.
2. Understanding oneself as a teacher in relation to the students.
3. Special problems of adolescence.
4. Understanding adolescent children.
5. What is counselling and the role of a teacher in counselling.
6. (a) Special areas for guidance and personal guidance

(b) Educational guidance.

(c) Vocational guidance.

(d) Health guidance.

(e) Sex education and family life education.

7. Organisation of guidance programmes.
8. Preparation of outlines for guidance programmes in High Schools.
9. Problems involved in setting up a programme in the School.
10. Evaluation of guidance programmes.

Recommendations

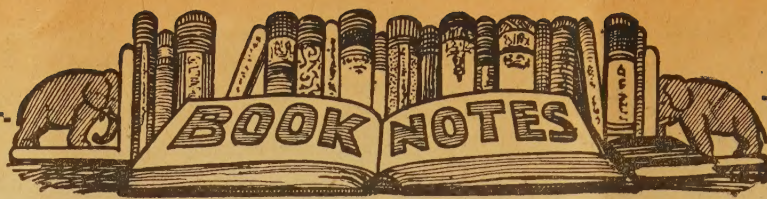
1. A central Bureau of guidance and counselling should be organised at Synod level.
2. The future Seminars may be arranged on Regional and Diocesan levels.
3. A guidance and counselling Centre should be opened in each school.

Termination of the Seminar :—

The valedictory address was given by Sri Kanagaraj Elias, Secretary of the Synod.

The Seminar provided occasion for the educationists of various dioceses of the Church of South India to think and plan guidance and counselling and help to be given to future generations.

J. THOMAS.



SET FREE TO BE A SERVANT: STUDIES IN PAUL'S LETTER TO THE GALATIANS

By Lesslie Newbigin, The Christian Literature Society, Madras, 1969. 72 pp. Re. 1.20.

Bishop Newbigin's small book is a careful, thought-provoking treatment of Paul's letter to the Galatian churches. He manages to make the ancient arguments over Law and Gospel speak with a definite contemporary freshness. He does this largely by treating all the antagonists in the Galatian conflict with deep seriousness. For only when the best case is made for his enemies is it possible to see Paul's anguish, conviction, and the essential truth of his position.

Most of us, after years of living with the Bible and weekly preaching, have become fairly immune to the pointed challenges of the Gospel, figuring that they must have been made for someone else. After all we identify, do we not, with all the 'good guys' of the Bible, like the disciples, Peter, Paul and Stephen. It is that rare flash of spiritual insight which enables us to drop our pious pretences and to see that we are more truly like the scribes, Pharisees, Romans and Judaizers.

We are the ones for whom the Gospel is intended; we are the ones over whom Jesus and Paul agonized so deeply; we are the ones who, precisely because we are loyal churchmen, have developed a resistance to the continuing process of conversion; we are the ones who insist upon standards of behaviour, belief and custom because the Law is more safe and secure than the freedom that comes with the Spirit. Bishop Newbigin's approach will not allow us the cheap comfort of exempting ourselves from the centre of the Galatian controversy.

The author could have strengthened his commentary had he more explicitly offered timely examples of the continuing battles between Law and Gospel which have always been with the Church. It is not only the fundamentalist, itinerant evangelists (whom the author mentions) who require us to leave off the Spirit for the flesh, but it is our own established churches which have perpetuated through the years systems of stale orthodoxies, wooden liturgies and pious customs every bit as binding as the Law Paul decries.

Nevertheless, Bishop Newbigin's style and attitude are so unmistakably contemporary that it should not be too

difficult for thoughtful, penitent Christians to glimpse the sense of freedom that is really offered in the Gospel.

Jaffna College, ALAN GILBURG.
Vaddukoddai, Ceylon.

CHANGED LIVES

And other Books on Notable Converts

by RAJAIAH D. PAUL

Changed Lives is the title of first of a series of three books by Mr. Rajaiah D. Paul which record the lives of notable converts to Christianity in India. The names of the other books are *Lights in the World* and *They Kept the Faith*. They were all published in 1968 by the Lucknow Publishing House. Each book is priced at Rs. 3 and contains about 120 pages.

The first changed life was that of Krishna Pal, a carpenter, who was baptized in the river at Serampore on 28th December 1800 along with Felix, the eldest son of William Carey. Krishna Pal was born in 1764 and before becoming a Christian had come under the influence of a reformed Hindu sect, the Chaitanyas, who were monotheistic and worshipped Vishnu only. He had met the Serampore missionaries preaching in a market and was the first person to be baptized by them. Others like Gokool, Krishna Prasad, Ram Roteem, Rasoo, Krishna Pal's wife, and Jeymoni his daughter-in-law were baptized later. In this way Carey and his brother missionaries were not only founding the Church of North India, but were creating a new community, which received and made one people various communities previously separated. We read about the arrangements for Holy Communion, free social intercourse between the converts and the missionaries, marriages arranged by them—and about the first funerals. The new converts were allowed by Carey to keep their old names. Just as *Changed Lives* has an introductory chapter on the beginning of Protestant missionary work in Bengal and the arrival of the famous Serampore missionaries, *They Kept the Faith* as an introductory chapter about the arrival of Alexander Duff at Calcutta in 1830 and the beginning of his famous educational institution.

Lights in the World tells us about two notable converts from Islam, Qazi Maulvi Sayad Safdar Alli and Janni Alli.

As his name suggests Safdar Ali was the son of a judge and a descendant of the Prophet. He was an ardent and orthodox type of learned Muslim and determined to go down to the very depth of his own religion through intense search and self-mortification, which he did by becoming a Sufi. While about to set out on a pilgrimage to Mecca he found a copy of Pfander's famous book *Mizan-ul-Haqq*, or the *Balance of Truth*, which turned his thoughts to a study of Christianity. But he was also in search of somebody who could guide him. This person was Pandit Nehemiah Goreh, the Sanskrit scholar, who had found Christ in 1848 after a similar protracted study to see the light. He came on a visit to Jubbulpore, where Safdar Ali was then stationed, and coming more than once at Safdar Ali's request, helped him through the final crisis of indecision and doubt so that, with a companion called Qasin Khan, he was baptized on Christmas Day 1864. He was at that time a Deputy Inspector of Schools.

After his baptism, he suffered from the bitter hostility of the Muslim Community, and relations, especially his wife, who with her child was taken by her father to her home at Agra. The story of his conversion and the struggle which led to it is known through a long account which he wrote for the C.M.S. Intelligencer (July 1866), translated from Urdu and containing some beautiful poetic stanzas. This was written in response to a letter sent by the C.M.S. to comfort and strengthen him. Like his *murshid* or *guru*, Nehemiah Goreh, he retained his former dress and manner of life. He is described by Mr. Paul as an ideal Christian layman in secular employment. His death is not recorded, although the *History of the C.M.S.* suggests that he was still alive in 1898.

What is Mr. Paul's purpose in giving these sketches of early converts? First of all to show what made Christ and Christianity attractive to them. The theological side of this is now being investigated at great depth by competent scholars under the auspices of the U.T.C. and C.I.S.R.S. Mr. Paul's main purpose is to show how these early lives, and the circumstances in which they were lived, can help us put in order our own church life. This he is never tired of doing. For instance, in pointing to Krishna Pal's indefatigableness Mr. Paul points out that 'idleness, inactivity, taking things easy, is the besetting sin of Church workers these days... They care more for personal convenience

nience than the requirements of the work'. Or in telling about the college life and baptism of Gopinath Nundi, Mr. Paul says: 'If similar results are not now taking place from the work of our Christian colleges, it is because there is no longer that same determination on the part of Christian professors and teachers that their teaching... should definitely lead their students to Christ'. Or in telling the life of Lal Behari Day, Mr. Paul adds: 'If today several of the children of Christian parents do not accept full and costly discipleship and commit their lives to Christ, it is because their worldly-wise parents do not train their children to listen to the voice of God.'

He draws similar morals from the life of Safdar Ali. 'You do not come upon

God casually. You must seek him till you find him... To live Christ, to live for Christ, to live in Christ, must become the sole and all-mastering ambition of life—not the petty baubles of official preferment, social prestige, worldly competence, local fame, "salutes in the market place"'. Or in commenting upon Janni Alli's training of Christian youth at Bombay, Mr. Paul writes:

'Children who are allowed to grow up as Christians in nothing more than in name cannot be expected to choose whole-time Christian Service with its demands for self-sacrifice, utter devotion to Christ and a deep personal experience of the love of God in Christ. The deterioration which has taken place in the quality of our ordained ministers and lay workers in Christian institutions is to

be ascribed wholly to their being persons who did not choose such service deliberately as the result of their utter commitment to Christ and their experience of the constraining love of Christ.'

While one recognizes the relevance of these criticisms and the validity of the sources from which Mr. Paul draws them, I would have preferred that the quotations had been so edited as to tell their own tale and teach their own lesson. If we look back to the past we should not only draw attention to matters which only stir up regret for the present. History, especially the type of history recorded by Mr. Paul, should also stir up courage and confidence in the future.

Bangalore.

N. C. SARGANT

(Continued from p. 12)

February, 1871 and breathed his last in Calcutta on the 5th April, 1940.)

(2) To arrange the preparation of suitable literature and other materials on the life, work and ideals of Dinabandhu Andrews for the education of the masses, particularly the younger generation, to inspire them to work accordingly.

(3) To organise suitable programmes of social work, community development, self-help, harmonious living and mutual understanding, and help in their execution by the local organisations and groups of local people in a way that such programmes remain going through with the initiative of the local people as the *lasting and continuing* memorials of the spirit of Andrews.

(Continued from page 6)

economy would be with co-operative societies and private business, but under necessary regulation. The political changes necessary for transforming the economic system from the capitalistic to the socialistic form would be made by constitutional and democratic methods. And the distribution of income under socialism would be on the basis of a just reward to each person for the amount and quality of his work.

Communism on the other hand aims at establishing a society in which all wealth is owned by the state, and all economic activities are planned and controlled by the state. Distribution will be in accordance with the maxim, 'From each according to his capacity, to each according to his needs.' The transition from Capitalism to Communism would be by a violent revolution in which any kind of cruelty or deception may be used. For the Communist philosophy does not believe in God. To the Communist anything is moral that is necessary for the destruction of the old exploiting social order. The Communist revolution is expected to establish the dictatorship of the working class over other sections of society.

The Christian idea of the Kingdom of God is not, however, so precise in detail. For Christ did not prescribe for a particular age, or enunciate a detailed programme for a particular country. On the other hand he laid down certain broad principles to which any social system, at any time or place, must conform to be just and enduring. With the advance of civilisation our social fabric will surely become more complex. But the principles of love and brotherhood, which alone will provide a secure basis for the fabric of society, remain the same yesterday, today and for ever.

In the light of the principles proclaimed by Christ all the three economic systems which draw our attention today—Capitalism, Socialism and Communism—are found to have their merits as well as their defects. Capitalism, for

example, appeals to the instinct of self-preservation, and draws out maximum effort for production. But without adequate restrictions it leads to cruel disparity in income. Socialism, on the other hand enunciates a better principle of distribution, but it reduces efficiency in the management of many industries by enforcing state ownership. Among these three social systems, Communism offers the loftiest principle of distribution, a principle illustrated by Christ in the parable of labourers. At the same time, however, Communism denounces belief in God, encourages violence, and repudiates certain fundamental rights dear to all mankind such as the right to freedom of speech and expression, the right freely to profess, practise and propagate any religion and the freedom to practise any profession or carry on any occupation according to one's desire. Therefore in the pure and unadulterated form neither Capitalism, nor Socialism, nor Communism will give permanent satisfaction, or secure a lasting hold on any country.

It is for each nation to evolve, in the light of its cultural heritage, a social system which agrees with the eternal principles of love, brotherhood and justice. By conducting discussions either in study circles or in the press on the changes we need in our economic organisation educated members of the Indian Christian Community can hasten the growth in this country of a socio-economic system which comes close to the ideals propounded by our master. To a limited extent Christian institutions can also provide a laboratory for testing the efficacy of any innovation suggested in methods of distribution. The present attitude of indifference to economic injustice in society has already alienated the toiling masses from the Indian Church, and should not be allowed to continue. Indeed we will be betraying our master, if we remain callous to economic injustice among the people.

E. J. EDONA.

BOOKS FOR LENT

CHRIST'S LIFE AND OURS : C.L.S. Lent Book, 1970, by Canon E. Sambayya.

These inspiring meditations on the mysteries of Christ—the chief events in our Lord's life—can be of immense help to us especially as we think of His life and ours during Lent. Rs. 1.50

FOLLOWING JESUS : C.L.S. Lent Book, 1969, by J. R. Chandran. Rs. 1.20

CHRIST OUR ETERNAL CONTEMPORARY : C.L.S. Lent Book, 1968 by Lesslie Newbigin. Rs. 1.75

A few copies of these books are still available. They bring out the contemporaneity of the Christian gospel and the need to follow Jesus into the busy world of trade and agriculture and politics.

HE BORE OUR GRIEFS : by Joyce M. Peel (C.L.S.)

A dramatised meditation on the Seven Words from the Cross and the problem of human suffering.

UNDER THE SHADOW OF THE CROSS : by A. E. D. Frederick (C.L.S.). Re. 1.00

A three-hour devotion for Good Friday.

THE POWER AT WORK AMONG US : by D. T. Niles. Rs. 3.50

These lenten meditations are on the theme of the Christian life. The Tamil translation (C.L.S.) of the book is also available.

THE HOUSETOP : by Cecil Tugman. Rs. 4.95

A Passion play which can bring us to a renewed awareness of our faith.

PRAYING PLACES ALONG THE WAY OF THE CROSS : (C.L.S.) by Carol Graham. Re. 1.00

Yet another C.L.S. book for Lent.

AVAILABLE AT

THE CHRISTIAN LITERATURE SOCIETY

POST BOX 501, MADRAS 3

NOTICES

SERAMPORE COLLEGE

Theology Department

Applications for admission in Bachelor of Divinity Course for the session 1970-71 are invited from prospective candidates for training for the ministry of the Christian Church.

Graduates of any recognized University, and candidates who have already passed Serampore P.D. with distinction are eligible for admission in the B.D. Course. L.Th. diploma-holders who have passed the P.D. English papers also apply for admission in the 2nd year of B.D.

Copies of Prospectus and forms of application for admission can be obtained free of cost from the undersigned.

A few scholarships are also available for deserving students.

Intending candidates are invited to apply without delay.

RECTOR

*Department of Theology
Serampore College.*

WANTED

Programme Secretary wanted in June for Community Service Centre, specialising in Social Work and Theology. Master's Degree essential. Salary according to qualifications and experience.

Also male Stenographer (Graduate) with Higher Grade Typewriting and Shorthand.

Apply with these recent testimonials before 20th April to Honorary Director, Community Service Centre, Balfour Road, Madras-10.

Order from CLS, P. Box 501, Madras-3 'CHRISTIAN MEDICAL COLLEGE, LUDHIANA,

Punjab, invites applications for M.B.B.S. course, opening July 1970, for men and women holding a recognised Pre-Medical certificate and complying with Punjab University Regulations. Full particulars available from Registrar, Christian Medical College, Ludhiana, ONLY on receipt of self-addressed stamped envelope.

ANNOUNCING the BACHELOR OF THEOLOGY (B.Th.) course in English medium, from July 1970, the SOUTH INDIA BIBLE INSTITUTE invites young men and women who are called of God for Christian service and are eligible to Matriculate in a university to write for FREE PROSPECTUS to the Principal, Box 20, BANGARAPET, P.O., Mysore State.